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somewhere remarked that no one can afford to dispense with the criticisms of his contemporaries. No remark can be truer; and no one can less afford to dispense with such criticisms than the anthropologist. Let us then all work harmoniously together; let each of us be ready to admit his individual fallibility; let each of us take in good part the suggestions of those who see cause to differ from us; so, by unity of action, by mutual corrections of extreme doctrines, may we hope to arrive at the truth. Above all, let us be on our guard against dogmatism, at whatever point it may appear; let us take for our motto the words of St. Paul, "PROVE all things; hold fast that which is good."

DIEFENBACH'S INTRODUCTION TO ETHNOGRAPHY AND THE HISTORY OF CIVILISATION.*

OUR limits prevent us from giving anything like a detailed account of the multifarious contents of this production; we must, therefore, content ourselves by giving a very brief outline of its scope. The work essentially consists of two parts. The first part treats of diversities of race; the second part, constituting by far the greater portion of the volume, is devoted to the history of civilisation.

After a brief introduction, in which the author gives an account of the principles from which he starts, we have an interesting chapter on names and language in general. Under the heading physiology, we are presented with a survey of the leading theories concerning the physical character of the various types of humanity, their origin, and the relations to each other. The influence of climate, soil, etc.

Dr. Diefenbach enjoys in Germany a deservedly high reputation as a philologist, litterateur, and promoter of public education; but he is not a naturalist. We, therefore, did not expect to find anything new in the ethnographical section on the types of mankind, which chiefly concerns us here. Such of our readers as have perused Mr. Collingwood's excellent edition of Waitz's *Anthropology*, which is constantly

* "Vorschule der Völkerkunde und der Bildungsgeschichte" von Dr. Lorenz Diefenbach, Corresponding Member of the Royal Academy of Science of Berlin, etc. Frankfurt: 1864. (Pp. 746.)

referred to in the volume before us, as, indeed, from its completeness, it must be in any forthcoming work bearing on the science of man, have long been familiar with all the theories concerning the types of humanity, etc.

As regards certain vexed and much debated questions, such as the unity of the human species, we shall in justice to the author allow him to speak for himself. We are not surprised that Dr. Diefenbach, writing as a philologist, assigns to language the first place as an indicator of descent, though he does not go so far as other linguists as to say that the classification of languages is the classification of mankind. On this point, the author remarks :

"The most important indication of descent, mode of thought, and civilisation, is LANGUAGE. . . . Its inseparable connection with the whole being of man, renders language not only most important as regards ethnology, but also as regards anthropology, which in point of fact is the basis of ethnology." (P. vii.)

"We here repeat that we place language at the head of all testimonies of descent of peoples. . . . It is significant that many of the present so-called 'nationality questions' are 'language questions,' as in Schleswig and Austria." (P. 38.)

"On the whole, when we have ascertained which words of a language form the majority of its roots, this testimony decides the descent of the language, and of the people speaking it, provided we are convinced that it has not exchanged its language for another."

In speaking of the unity of the human species, the author remarks :

"The historical unity of the human species is at this time still an open question. Observation, no doubt, daily discovers previously unknown transitions in the varieties constituting the three kingdoms of nature, including man. . . . Nevertheless, the continuity of the connection of all beings from one pole to the other would not prove their common descent from one germ, but only the connection of their forms, not unlike the pictures of successive art periods, which are connected and progress as regards style. Such a connection of forms on the earth neither proves the unity of their pedigree nor their genealogy, but only the uniform law of their origin and development, their qualities and forces (*δύναμις*, force); their dynamic unity in plurality and the harmonious gradation in the life of the whole planet. Even the development of species and genera one from another, as assumed by Darwin, so long as it does not with logical sequence lead to a *unit*, is not necessarily applicable to mankind and its species; for just as the first and the lowest MAN may have become developed from the highest ape, so may in different places the first MEN have been developed from their respective progenitors." (P. 18.)

"From our present stand-point (which we are ready to abandon immediately on being furnished with cogent reasons) we say: that so long as the original unity of languages remains unproved, nay is (ac-

cording to Pott) incapable of proof, so is it with the unity of the human species. . . . We rest, therefore, satisfied with the assumption of *force affinity*, of the dynamical (virtual, formal) unity of the human family to which the greatest differences in human organisms are subordinate. This unity of HUMAN NATURE is independent of the unity or plurality of the origin of the human genus as to time, number, and space." (P. 20.)

After physiology, follow a series of chapters in which the author treats of what he calls "the external activity of peoples," embracing their mode of life, industry, trade, &c., which concludes the first part of the work.

We have no space for an analysis of the second division of the book, containing an abstract of the history of civilisation. We can only call attention to it as a scholar-like survey of human progress from an early historical period to the present time among the different races. It is, in short, a succinct history of the growth and development of literature, science, and art, evidently the result of patient research.

As regards the style, we are bound to say, that though on the whole clear, it is thoroughly German,—that is to say, alternately involuted, sentimental, and hair-splitting. It is not an entertaining book; there is no light reading in its pages. Of this, the author seems to be himself conscious, for he expresses a wish that his production may find thoughtful readers. We cordially join in that wish, for it is a thoughtful production of a thoughtful man; but we are sadly afraid that "thinking readers" constitute a kind of article which is as scarce in Germany as anywhere else. The book will form a useful addition to the library of the anthropologist; but we cannot conclude without pointing out a serious defect in a work designed for reference, namely, the want of an index.

BUNSEN ON BIBLICAL ETHNOGRAPHY.*

AMONG the various topics which engaged the attention of the late Baron von Bunsen, the earlier stages of the history of mankind had a large place. In his *Outlines of Universal History*, he examined the ethnographical lists in the book of Genesis, treating personal names, such as Shem, Ham, Japhet, Canaan, Aram, etc., as representing the inhabitants of particular districts, or as eponymic ancestors whose family rela-

* "The Hidden Wisdom of Christ and the Key of Knowledge; or History of the Apocrypha", by Ernest de Bunsen, 2 vols. Longman and Co.